



CERTAINE GOD-  
LY, AND MOST  
necessarie Annotations:vp-  
*pon the thirteenth Chapter*

to the Romanes : set forth by the right vigilante  
*Paster* : Iohn Hoper, by Gods calling, Bishop  
of Gloucester.

GOD IS MY



HELPE.  
Psal.  
71.

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and the other is the same as the first.

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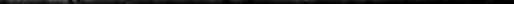
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To my very louing, and deare beloued fellow laborers in the word of God, & brethren in Christ, VVILLIAM IENINS, Dean of the Cathedrall Church in Gloucester, IOHN VVILLIAMS, Doctor of the law, and chancellour, and to the rest of al the church appointed there to serue the liuing God, with all other, Archdeacons, Officials, Deanes, Persons Vicars and Curates, within this the Kinges Maiesties diocese of Gloucester, grace, & mercy from the Lorde euer liuing, in the blood of Iesus Christ, our onely Sauour.



THE DANGERS AND perils of S. Paules time, dearely beloued, ministred and gaue occasion vnto him, for to feare of the losse of such people as then

were conuerted vnto the knowledge and vnderstanding of Gods holy word, least by negligence or corrupt doctrine of the Bishops and pastours, they might be seduced and brought into error: doubtlesse the daungers of this our time, that be not onely to be feared, least such as knowe the truth, be by error seduced and brought from the truth, or els by continuance in vngodly life, continue in the truth in vaine: But also that the most part of people be yet ignorant and not conuerted vnto the truth, should minister and giue occasion

## The Epistle

sion vnto vs a great deale more to bee vigilant and circumspect: not onely to keepe those in truth, to whom God hath reuealed it: But also to winne and conuert with all prayer, diligence, preaching, and other instruction, such as yet be ignorant and out of the way, vnto the truth and knowledge of Gods word. And so much the rather because we see by experience, and also feele it in our selues, that the iust God is offended and angrie with our sinnes, and will not be contented vvith these troubles, miseries and crosses, that already he layeth vpon vs, but doth doubtlesse prepare & make ready many more and more greuous. Our office therefore is to be diligent and circumspect for the people of God, and now the hand of God being stretched forth, to admonishe the flocke committed vnto our charges in time, least they dye, and their bloud required at our handes. Certaine I am, that our sinnes bee the onely cause, wherfore this most iust God is offended; and certaine we bee, that the onely waye and meanes to please and quiet him againe, is to leaue & washe away our sinnes. VVhat the sinnes of the people be vvhere vvithall God is thus offended, you that haue the oversight of them, know or yee ought to know. I meane not to descend particularly to any sinne, least peraduenture I might seeme to be timereous and ouer hardy, to iudge more then perfectly know: or els in naming suche sinnes, as manye good simple people haue not hearde of, might rather learne to augment the euill they know, then to learne the good they know not. It is the duty of euery good pastour and curate, diligently



*to the Ministers.*

ligently to search and know what vertue is most meet to be commended, and what vice most to be reprehended in the Church that he serueth. I will leaue therefore the vnknowen evils vnto me to the shepheard of euery parishe, requiring him to marke the finnes of the people after, and by the estimation of Gods worde, and thereby to ponder the condition of his people, least that he caue them and do the same him selfe, swallow a Camell, and be chooked with a fleec: leape over a blocke, and stumble at a straw. Before all things, see that the people know their commandements, and the vvorkes thereof, apertaining vnto God, in the first table, that they honour no vvrong nor false God, nor yet the true God, a vvrong vvay: but as he hath commaunded him selfe, in the olde Testament, and the new. And also that they auoyde all suche finnes, faultes, and disobedience, as bee contrary to the commaundementes of God, in the second table. And for a helpe vnto you, and also to the people in this behalte, I haue set forth here the 13. Chapter of S. Paule to the Romaines, vvwhich intreateth of all the second table, and ductie of a Christian man, how he should vie him selfe vvith, and to vvardes all sorts of people. Most heartily praying you, and also in Gods name, and the kings maiesties name commaund you, that as many as serueth any cure vvithin this Diocesse, that can not for lacke of learning or exercise, teach or preach him selfe to the people the like doctrine, that they doe euery day, reade vnto the people this 13. Chapter, as I haue here set it forth: that the people may learne

## The Epistle :

to knowve, loue, and feare the better the Kinges  
maiestie, and other such Maiestrates as be by him  
appointed ouer the people. And all such as God  
hath giuen grace of preaching vnto, in their Ser-  
mons, shall oftentimes inculcate and perswade  
this argument and rule of obedience vnto the  
people. And the cause why, I haue vvritten in  
this chapter, more then an other, and thinke it ve-  
ry expediēt to be now taught vnto the people, is  
the great & dangerous offences and finnes of the  
richer sort of people, and also of the poore, both  
in this shier, and also other the kings maiesties, in  
this realme. And certaine I am that both of them  
shall dye eternally, if they amend not. VVhere-  
fore to deliuer my soule, I giue such as bee com-  
mended by God and the kinges maiestie vnto my  
charge, vvarning of the iudgement and damna-  
tion to come before. The rich man so incrocheth;  
gathereth togeather, and obayneth so much in-  
to his ovvne hands, that he alone possesseth the  
earth, liueth thereby, and his poore neighbours  
ready to dye for lacke, so that hee is brought into  
Tantalus paine, meat and drinke, cattell and corn  
inough of euery side of him, yet shall rather dye  
for lacke then that vsatiable and neuer content-  
ed, covetous persons will price their goods so as  
poore men, their wives and their children may be  
able to bye reasonable penyworthes of Gods  
boundant plenty, and riches that he bringeth out  
of the earth. These men except they repent, can-  
not bee saued, nor be partakers of the merites of  
Christes passion. For God vvould the rich to giue  
vnto the poore, but our men that care neither for  
God

*to the Ministers.*

God nor the Kings lawes, vwill neither giue nor sell what soeuer necessitie do require. If they would not care for Gods word, yet should they haue respect to nature and to their countrie, though the poore man be not a rich man, yet is he a Christian, and thy country man, of whome nature and countryship requireth thee to haue compassion. The poore man partly prouoked by necessitie & need, and partly of vnchristian hatred & disdain he hath at his neighbours wealth and prosperitie, conspireth, worketh, prouoketh, and desireth by all meanes to oppresse and rob his richer neighbour, and will by force, strength, treason, sedition, commotion, assemblance, and gathering together of such as he is him selfe, against Gods lawes, Gods ordinances, Magistrates, and superiour powers, take away and vsurpe every mans goods, he careth not how. Not remembring the iudgment and terrible damnation of God, for his so doing, and that it is his bounden duty to suffer and beare such needes and necessities, as God layeth vppon vs for our sinnes. And that vpon paine of hell fire, no man shoulde reuenge his ovne wronges, but commend him selfe to God, who can and vwill heare the prayers of the poore in their troubles and needes. And that they should offer their supplications to the kinges maiestie, and to such other as be appointed for the redresse of such oppression and wronges and not to take weapons, armour and force against God and his ordinances. In case the Kings maiestie and the rest appointed to see poore mens causes redressed, will not hearken to their clamour, doubtlesse the ire and vengeance

## *The Epistle*

vengeance of God will punish them, and so much the rather, if the people quietly and obediently commend their causes vnto him, the which if they do not, they perish eternally. For there is no traitour nor seditious man can be saued, but obediēt and quiet men shall inherite the kingdome of heauen, and such as suffer wrong, and not such as do wrong, or intend to reuenge by strength, their owne wrongs. Therefore to keepe the people of this Diocesse from the displeasure of God and their King, and my selfe from euerlasting damnation. I require you most diligently to teach them this chapter every weeke, one part of it, the Saturday at euensong: the other, the Sunday at the morning prayer, and the third part, the Sunday at euensong. Thus fare ye all wel, and God giue vs grace al, well to discharge our offices commended vnto vs.

*Yours with all my heart, Brother  
and fellow-preacher*

John Gloucester.



# To the Christian Reader.



He office & duty of a christian man, is contained in two parts. The first, that he vse himselfe aright and reuerently with God. The secunde, that hee vse him comely and honestly with man. In the Epistle to the Romans from the beginning S. Paul bath fully and sufficiently declared the duty and office of man, towards God: towards the end, he declareth how we may honestly do our duties towards men. Both these offices must diligently be knowne and exercised. And because a ciuill & outward life, seeme it neuer so honest, is meere and very hypocrisie, and can not please God, except the mind and soule inwardly bee well affected towards him: I thinke it conuenient briefly to declare wherein S. Paul in this epistle doth put the religion of the heart of man, towards God: and then we shall the better descende vnto such duties and offices, as appertaineth to all maner of persons as well publique as prinate.

First, S. Paule perceiueth that the grace and promises of God cannot be knowne of man, vntil such time as he be brought to  
acknowe

To the Christian Reader.

- acknowledge and displeasure of his sinnes.  
The Physicion & Physicke be vnprofitable  
vnto such as know not that they be sicke,  
as Christ sayd, I came not to call the iust,  
Math. 9. but sinners to repentance. Therefore we  
must know the wound of our soules, and  
the sicknesse of sinne, before we can get a-  
ny profit by the grace of God. We must  
confesse that all men and women, except  
Christ, are borne the children of yre and  
of Gods displeasure, and that we beare a-  
bout in vs synne, that alwayes repugnet  
the spirit, whereby we are acertayned that  
Rom. 11. we be alwayes subiect vnto synne as S. Paul  
sayth, he concludeth al men vnder synne,  
because he might haue mercy vpon al. Se-  
ing we are all synners and the rewarde of  
Rom. 6. synne, is death, S. Pauls conclusion where  
Ephc. 2. he sayth, we are borne all the children of  
Gods displeasure, is true. How then may  
we be deliuered from this great yre and  
1. Ioh. 4. displeasure? By the mercye of God the fa-  
Rom. 5. ther towards vs, that first loued vs, or we  
loued him, whiles we were yet his enemies  
But what is that, wherewith all we may  
be annexed and reconciled vnto God by his  
mercy, when there is no good thing in vs,  
but



To the Christian Reader.

but all filthy & sinful: It is Iesus Christ,  
the son of God, most derebeloued, in whom  
the father is comected, & by who he is reco-  
ciled vnto al sinners that repent & beleue  
his promises, for the merites & shedding of  
Christs blood, his derebeloued sonne. After  
that, we see and perceiue so great a mercy  
& pittie of our heavenly father, that wold  
not fauour nor spare his only sonne, to dye  
for our redempcion, but gaue him to the most  
cruel & vile death of the crosse ferus, how  
should not we trust to so merciful a father  
in al our troubles & aduersities, whether  
they be of body or soul? Why should we not  
calonely vpon so merciful a God. If we do  
thus amend our liues, beleue his promises  
and study a better lyfe, we shall not one-  
ly be saued by his mercy, but also glad to  
serue him, and walke before him in inno-  
cency & purenes of life: & also obediently  
& quietly in the world, giue reuerence and  
loue to all persons accordingly to whome  
honor, honor: to whom loue, loue: to whome  
iustice, iustice: to whom mercy, mercy. Vn-  
to this christian quietnes, reuerence, loue  
and feare, doth al the scripture exhort vs,  
& cheefly this present 13. chap. to the Ro.

Mat. 3. 17.  
Eph. 1. 2.  
Col. 1. 2.  
Rom. 8.  
Phil. 2.

Mat. 11.

Luk. 5.

For

To the Christian Reader.

For the vnderstanding wherof the better  
I note at the beginning a certaine diuer-  
sitie and difference of persons. There be,  
and euer hath bene some publique persons  
and some priuate persons. Publique per-  
sons, be those that beare any office, rule, re-  
giment or dominion, in a common wealtb:  
as a king with all his iudices, Maiors,  
Sheriffes, Baliffes, Constables, and other.  
Priuate persons, be such as be subiectes,  
& vnder these officers. These two persons  
must be diuersly vsed, & the duty that is  
due vnto the one is not due vnto the other  
in ciuill respectes. And seeing we must liue  
with both these persons and states apoin-  
ted to be in the world by almighty God. S.  
Paul in this Chapter is very diligent to  
teach & instruct vs how we should  
liue accordingly in truth and  
honesty towards them  
both.

## The diuision of the Chapter.

- 1 VVhy the superiour powers should be obeyed.
- 2 How we be debtors of loue to the publique person and Magistrate, and to the priuate person that is a subiect, indifferently.
- 3 Containeth an exhortation to innocencie and honestie of life, that the truth being once knowne and receiued, every man should abstaine and kepe him selfe from filchinesse and vncleane life.

Partes.

The first part, concerning the obedience of the Magistrates.

### The Text.

*Let euery soul submit himselfe vnto the authoritie of the higher powers.*



**S**aint Paul pronounceth generally, that euery soule: that is to saye, euery man shoulde be obedient vnto the higher power, in a kingdome and monarchie, where one is appointed

ted to rule all the subiects of the same realme, are bounde to obey the King appointed by God, of what condition, state or degree, soever they be, as the king himselfe, is bounde to bee obedient vnto the lawe, and vnto God, where as the lawe be not contrary to the lawe of God and the lawe of nature. And here is no exception to bee made. No man in a kingdome is or oughte to bee priuiledged or exempt from the obedience of the king, which is the higher power. And the ecclesiasticall lawes, that doe exempt and priuiledge any spirituall (as they be called) or temporall person from this generall rule. Every man be obedient to the higher power, is damnable and hereticall: manifestly condemned by the word of God. For Christe and his Apostles payde tribute, and other duties vnto the Higher powers of the earth.

Mat. 17. 22.  
Rom. 13.

And the powers that heere S. Paule speaketh of, be not onely Kings & emperors, but also such as be appointed to any publique office and common regl

regiment, cyther for a King; where  
as is a Kingdome, or in the place  
of a King, where as the state of  
the common wealth is no monarchie,  
but a rule and dominion, commended  
to many. To all these *S. Paule* com-  
mandeth obedience, honor, reverence,  
and loue to be borne. And this is spe-  
cially to be noted in *S. Paule*, that he  
sayth simply and plainely, we should  
obey the higher powers, to confute,  
argue, and reprehend those that cloak  
and excuse their inobedience, cyther  
for the age of the rulers, or els for  
conditions and maners of the rulers.  
And that age dischargeeth no man for  
inobedience, the worde of *God* de-  
clarcth, holy that hee was present to  
helpe yong Kings, and to defend them  
in their vnder age, as it is to bee  
seene by king *Iosias*. Also *God* pu-  
nisseth yong Kinges as often as  
they walke not after his worde, as  
it is to bee seene by *Iehoiachim*, that  
was crowned in the eight yeare of  
his age, and within three monethes  
and threine dayes, for the synnes  
he

2. Chro. 22.

2. Chro. 22.

2. Chro. 36.

M. Hoper on the 13. Chapter

he committed before God: he was taken prisoner by Nabuchadnezer. Then so was Manasses beeing of 12. yeares of age. Neither doth the maners and condition of the Magistrates excuse our inobedience though they be naught For Paule biddeth vs looke vppon the power and anthozitie of the higher powers: and not vpon their maners.

1.Pct.2. \*And S. Peter commaundeth the seruantes to obey their Masters though they be evil. So Ioseph obeid Pharaoh, and Christ our sauiour Pilate, S. Paule, the emperours of Rome, Caligula and Nero. And when S. Paule commaundeth vs to be obedient, he meaneth not onely we shoulde speake reverently and honorably of the higher power, or make curtesie vnto him, but to obey the lawes set forth by the powers, except they commaund thinges against gods lawes: then must we obey more God then men, and yet not to stride and fight with the Magistrates: but suffer patiently death rather then to offend God: or els our obedience is no thing but hypocrisie and dissimulation

on



on. Who wold accept his own child  
making of curtesie, when all his facts  
be contrary to his commaundement?  
What master woulde bee content, or  
thinke his seruaunt did his duty in  
putting of his Cap, and in his doing  
contemne all his maisters lawes  
and commaundements: The lawes  
of a Magistrate be of two conditions  
and sorts: eyther they concerne God  
or man. If they concerne God, apper-  
taine to God, either they be according  
to the word of God, or contrary to the  
word of God. If they be according to  
the word of God, of necessity and bon-  
dage, vpon paine of damnation, they  
must be obeyed. If they be repugnant  
to the word of God, they shoulde not  
be obeyed. Yet rather shoulde a man  
suffer death, then to defend him selfe  
by force and violent resisting of the  
superiour powers, as Christe, his A-  
postles, and the Prophets did.

If the lawes concerne and apper-  
taine vnto man, and vnto things Ci-  
uill, they must simply without excep-  
tion be obeyed, except they repugne,

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and be contrary to the lawe of nature.  
Exod. 1. As Pharaos lawes and commaundes  
mentes was to the Iſraeliues, that  
they ſhoulde haue killed all the men  
childzen, that the women of Iſralites  
brought forth. Seeing Sainte Paul  
commaundeth vs to giue obedience vn-  
to the higher powers, howe muche be  
theſe men worthy hell fire, that reſiſt  
them both with hand, hart, and tong.

Exod. 22. In þ book of Exodus the people is com-  
manded not to ſpeake euil of þ higher  
powers, read þ place, & learn to deteſt  
& abhor thoſe runagats that euerie  
tauern and taphouſe, ſpew oute their

Exod. 22. 23. blaſphemous and traitterous talks, a-  
gainſt the magiſtrates, when they  
ſhould rather look vps their own fautes  
& ſtudie to amend them. And alſo pray  
God to do theſame in the Magiſtrats,  
that it might pleaſe him of his great  
mercy, to amende and redreſſe all  
thinges that be amiſſe.

After that S. Paul hath generally co-  
mmanded al men to be obedient to the  
higher powers, he ſheweth the cauſes  
wherefore they ſhould be obeyed,

to the Romans.

For there is no power (saith he) but of God The text  
The powers that bee, are ordeyned of  
God. Whosoever therefore resisteth power,  
resisteth the ordinances of God.

**B**Ecause that naturally there is in  
euerye man a certaine desire of  
libertye, and to liue withoute sub-  
iection, and all maner of lawes, ex-  
cept suche as please him selfe, Sainte  
Paule is not content generally to ex-  
hort and commaund all men to obedi-  
ence of the higher powers, but giueth  
many greate and waighty causes,  
wherefore men shoulde bee obedient  
and in subiection vnto them.

The first is, because the office of a  
Magistrate, is the ordinaunce of God:  
and seeing all the ordinaunces and  
powers of God, are to be obeyed, ne-  
cessarily it followeth, that with out al-  
tergiuerlation, hipocrisie, and collu-  
sion, the Magistrate must be obeyed,  
except we will say in some respectes,  
God is is not to bee obeyed, And of  
this reason of Saint Paule, wee  
muske note, Firste the dignitie and  
honour

*M. Hoper on the 13. Chapter*

Exod. 22.  
Psal. 81.

honour of a publique person, that his office and place is the ordinance and appointment of God. And therefore the Magistrats be called Gods in the holy scripture. For no man can come to the office of a Magistrate, but by the permission and sufferance of God. Many times some persons come vnto the place of a ruler, by false and preposterous meanes, as those doe that for a priuate lucre, or priuate hatred to other, put vp them selues, and pull downe those that God hath appointed. But such vngodly comming to honour, God suffereth and appointeth for the sinnes of the people, such euill and dissembling hipocrites to raigne. But let the King and Magistrate be as wicked as can be deuised & thought, yet is his office and place the ordinance and appointment of God, and therefore to be obeyed. And as it is the subiectes duety to obey them, so is it their duety to watch and be circumspect, that they trouble nor vniquiet any thing in their offices contrary to the word of God, whose officers they be.

be. In case they doe, although the subjects may not, nor vpon paine of eternal damnation, ought not by force nor violence to resist y<sup>e</sup> officer in his high power, yet he should, and is bound to thinke him selfe, that God can and will as wel reuenge the abuse of his office in him, as punish the subiect for the disobedience of his ordinance towards the higher power.

If it be true y<sup>e</sup> s. Paul saith, the higher power to be the ordinance of God, it is very damnable iniquitie, that for any priuate affection, or other vniust oppressions, for any man to depose the Magistrats from their places and honor, nor appointed by God, or els priuily or openly, craftely, or violently, to goe about to change or alter the state and ordinance of God: and there withall God is sore offended, as it doth appear by the grudging and murmuring of the people against Moses, in y<sup>e</sup> desert, Sam. 8. the which thoughts and conspiracies of the people, against their Magistrate and gouernour, the Lorde punished with Death, and kyled Num. 14. them.

2. Sam. 17.  
18.

them all before they came to the land of Canaan. For euen as Kinges and Magistrates be appointed and ordained of God, euen so be they also defended by him, as it appeareth by *Dauid*, *Iosaphat*, and other. And the sedition and treason rebounded alwaies to the destruction of the people at length, as is to be seene in *Absolon*, *Architophell*, *Catlime Brutus*, *Cassius*, and other that destroyed not onely them selues, but also the people by such treason and disobedience against the ordinaunce and appointment of God: as yee may see here by the text of *S. Paul* that followeth. Which is his second cause why the higher powers should be obeyed. And as he sayd first, they should be obeyed, because their place and authoritie is the ordinaunce of God: so now in his second cause he sheweth, what great danger and perill it is, to resist and disobey Gods ordinaunces.

The text.

*And they that resist shall receiue to them selues damnation.*

**A** though hee had sayde, least yee should



shoulde thinke it a light thinge, but  
a trifling matter to withstand and  
disobey the Magistrates, vnderstand  
ye that in your so doing ye withstand  
and fight against God, and therefore  
ye provoke iudgement and venge-  
aunce against your selues, and be cul-  
pable and gyltie of Gods euerlasting  
displeasure, if yee repent not, and  
giue ouer your obstinate and disobe-  
dient rebellion. Here Saint Paule  
hath set forth the ende and successe of  
sedicion, Treason, conspiracie, and re-  
bellion, to say, destruction both of bo-  
dy and soule. Who is able to contend  
and fight with God, and overcome  
him? Is not he onely almighty, and  
onely strength?

Abolon with a thousand traitours  
against one true subiect, preuailed not  
against his father Dauid, but dyed the  
death of a traitour. Euen so did those  
whom before I named. And as saint  
Paule speaketh here, so speaketh  
Christe to Peter. Hee that stryketh  
with the sworde, shall perishe by  
the sworde, if Gods worde bee true  
(as

Text 2.11

Mat. 26

(as it can not be fals) al such as do by thought, word or deed, intend to trouble vnquiet change, auilte, moue or resist the ordinance of God, which is the Magistrates and higher powers, must needes of necessitie perishe, as well in this world as in the world to come, except they repent, and cease from doing of euil. Now goeth S. Paule fourth with the text.

The Text.

For rulers be not to be feared of such as doe well, but of such as do euill.

**B**y these wordes S. Paule declareth two things. First he warneth the Magistrate of his office, least when he shal perceiue it to be the ordinance of God, and that no man should more resist and contrarve it, then to resist and contrary God should waie arrogant and proude, and beginne to fauour and flatter himselfe to much vnder the tittle and pretence of Gods power. But God forbid (sayth saint Paule) that the Magistrate shoulde thinke any such thing, he shoulde remember rather that hee is appointed to

to his place to defend, helpe, & preserve  
such as be good, and punish such as be  
nought & euill. This commandement  
did God commaund to y<sup>e</sup> higher powers  
in the commo<sup>n</sup> wealth of the I<sup>s</sup>raelites,  
and that they shoulde not lift vp their  
hearts aboue their brothers, but to vse  
indifferencie & iustice, with all indis-  
ferently, without exception of pers<sup>o</sup>ns:  
as ye may read in the holy scripture.

Exod. 18.  
Num. 27.  
Deu. 1. 16.  
and 17.  
2. Par. 39.  
Psal. 72. 82.  
101.

The second part of S. Pauls words  
commendeth the Magistrates for their  
vtilitie and commoditie in the com-  
mon wealth. because that by their au-  
thoritie euill doers among the people  
are punished and corrected: that ho-  
nest and true men maye liue in rest  
and quietnesse. And for this commo-  
ditie and necessary vse we bee bound  
to obey them. For thzough their dili-  
gence, labour and paynes vnder God,  
we eate, heare the worde of God, la-  
bour, bring vp youth, househouldes be  
in quietnesse, the goods thereof, with  
Cities, Townes, and Villages of the  
realme. These commodities be great,  
and worthy of thanks, especially to  
God,

God, and then to the higher power,  
Saint Paule followeth his purpose  
with these wordes,

The Text. Wilt thou be without feare of the higher  
power? Do well then, and so shalt thou  
be prayesed of them,

**W**here as before he sayd the high  
power was a feare to euill do-  
ers, in these wordes hee sheweth, how  
men may be without feare of the Ma-  
gistrates, to say, if men do wel, for wel  
doing pleaseeth Gods order, and Gods  
order beeing pleased, feareth not, nor  
punisheth the wel doer. And whereas  
Saint Paule speaketh of feare to the  
higher power, we muste vnderstand;  
that feare is of two sortes, one is if  
loue and good will anered, and knit  
with reuerence and loue, and this  
feare is onely in godly and vertuous  
men that delight to be ordred and ru-  
led after the order and appoyntment  
of God.

The other feare is annexed w<sup>th</sup> spite,  
hatred, enuy, & disdain, & wisheth ther  
were no order, law, nor Magistrates,  
and

and those that bee to destroy them, or  
to bring them out of credite and esti-  
mation among the people. This feare  
is wicked and damnable, and a testi-  
monie of an euill and cursed consci-  
ence, and forbidden here in this place  
by S. Paule. Saint Paule continueth  
in the commendation of the Magi-  
strates, saying,

For he is the Minister of God, for thy The Text.  
wealth.

**H**ere Saint Paule addeth an other  
commendation of the higher pow-  
er, the which consisteth in two mem-  
bers, wherefore he shoulde be obeyed,  
The firste is, because he is the Mini-  
ster of God. The second, because hee  
was instituted and appointed by God  
for the wealth and commoditie of the  
subject. In this, that Saint Paule cal-  
leth him the Minister of God, he put-  
teth the subject in minde againe, that  
who so euer contemne or disobey the  
higher power, contemneeth and diso-  
beyeth God. And so sayth Christ, who  
so contemneeth such as I appoint/and  
send, contemneeth me. And the same  
sayd

Luc. 10.

Deu 17.  
1. Cor. 4.

saide God vnto Moses. They haue not  
cast of thee, but mee. Also the magi-  
strate there is warned to take heede,  
he doe nothing but as the minister of  
God, to rule and gouerne after his  
word. For this God requireth of him  
that he be a faithfull minister. And  
whensoeuer hee begin to waxe los-  
ty, hauty, arrogant and proude, let  
him remember S. Pauls wordes, that  
he is but a minister.

And where as S. Paul saith, the  
magistrate is ordeined for the wealth  
of the people: he must take heede of the  
end wher vnto he is appointed, & be in-  
dexed as God wold him to be, a wealth  
and saluation of the people, to defend  
iust causes and to condemne such as  
be vniust, to remoue false and super-  
stitious religion, and to plant true  
and godly religion, to maintaine such  
as profite the Church and flocke of  
Christ, and to remoue such as hinder  
and deceiue them. S. Paul now prose-  
cuteth his matter, and sheweth who  
should feare the higher powers, with  
these wordes.



to the Romans.

If thou do euill, then feare, for he beareth The Text.  
not a sword for nought: but hee is the  
minister of God, to take punishment of  
them that do euill.

**E**uen as S. Paul saith here, that the  
cause of feare to an euill man, is  
that the Magistrate beareth a sword:  
Euen so doth he declare that it is not  
inough for the Magistrate to beare a  
sword, but to vse & execute the sword,  
as the sinnes of the people require, to  
punish and kil them, if the law so find  
them gyltie: and for feare of the vse of  
the sword, which is not in vaine, they  
should keepe euill doers in obedience  
and feare, and so much the more, be-  
cause hee is the minister of God, and  
his punishment is the very hand and  
will of God, when he punisheth euill  
doers. And it is not he that killeth, but  
God, whose place he occupieth, beeing  
a Magistrate and higher power. For  
God commandeth him to punish, and  
not to fauour such euill and naughty  
persons.

Exod. 23. 21.

Leuit. 19. 20.

Deu. 19.

It is very diuillishnes to accuse the  
Magistrates of euill doinges, when  
they

they punish or put to death euil doers  
 seing in their this doing, they be none  
 other but Gods Ministers. And where  
 as the scripture forbiddeth punish-  
 ment and reuenging, it meaneth that  
 no priuate man shoulde reuenge his  
 owne cause, nor fight at his pleasure,  
 but rather suffer wronges, if the law  
 will not redresse it. And if the iudge  
 and Magistrate in a cause of the law,  
 for lucre, feare, loue, friendship, or a-  
 ny other respect, kill any man that is  
 not worthy by the law to die, the iudg  
 and Magistrate is a very murdherer.  
 And so he is, if hee saue any man that  
 the lawe condemneth. For hee is as  
 saint Paule saith, a Minister of God,  
 who neuer saueth one, and condem-  
 neth the other in like causes. Saint  
 Paule when he hath sufficiently declar-  
 ed the dignitie and honour of the  
 higher power, gathereth by two ne-  
 cessary causes more, y the Magistrate  
 is to be obeyed with these wordes.

The Text. Wherefore yee must needs obey, not for  
 feare of vengeance onely, but also be-  
 cause of conscience.

**T**he one cause wherfore we must obey, is the feare of paine & punishment, the which the Magistrate must minister by the commaundement of God, vnto all such as disobey and contemne the ordinance of God. The other is conscience, for although the magistrate do not see nor know, how thou doest disobey & breake the order of God or els if thou couldest by power and strength, overcome the magistrates, yet thy conscience is bound to obey, & that for many causes. First because the magistrate is the ordinance of God, then because disobedience & breaking of Gods law, troubleth the publique & common peace, & giueth other stomack & encouraging to disobey. Al these euils followeth disobedience, & which of conscience we are bound to eschew & avoid. Ther be some so indurated past grace, & think themselves not bound to obey this order and higher power, appointed & commanded of God: but doubtles those shal perish with their captains, as Achishel did with his Absalon.

If the higher power commaund any thing

thing contrary vnto Gods word, they  
shoulde not be obeyed. Notwithstan-  
ding, there shoulde be such modestie &  
sobernesse vsed, as shoulde be without  
all violence, force and rebellion. As  
Peter and Iohn vsed, saying. God is  
more to be obeyed then man. And so  
in saying of truth, they continued in  
the truth, without mouing of sedition  
and suffered death for the truth, as Fa-  
bian and Ciprian, holy martyrs, and re-  
cordes of God, suffered in Affrica, vnder  
Decius the Emperour of Rome. Now  
we are bound in conscience to obey  
them. S. Paul declareth further, saying.  
And euen for this cause pay yee tribute.

The Text. for they are Gods ministers appoynted  
to the same purpose.

[ If we were not bound in conscience  
to obey them, we should not need to  
pay tribute vnto them, but seeing we  
ought to pay tribute, Taxes and sub-  
sidies we know they doe defend vs a-  
gainst al force, violence, and wronges  
of our ennemies. Therfore tribute is  
a note and knowledge of our obedi-  
ence, which we must pay willingly &  
gladly

gladly of duety as Christ sayth, giue vnto God, y<sup>e</sup> which is Gods, and to the emperoz, that which is the emperors.

S. Paule sheweth the cause why tribute ought to be payed vnto the higher powers, because saith he, they be ordeyned of God, to preserve and defend the common wealth, in peace and quietnes: to punish the euil and to defend the good. And without the magistrates helpe this can not be done, as yee may read, in the booke of y<sup>e</sup> Iudges, how the people fel into al mischief, when they wanted a lawful Magistrate and superiour power, and euery man did as it seemed best in his owne eyes. And

in the Prophet Esay, the Lord threat- Esay. 3.  
neth the wicked Hierusalem, because there was none in it, worthy to beare rule. Eue as subiectes be bound to obey this higher power, so must the higher power alway take heed that vertue & good men be comended, and euil men with sin and disobedience punished. Now followeth the second part of the Chapter.

Due to euery man therfore his duety, tri- The Text.  
bute,

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bute, to whom tribute belongeth, Custom, to whom custom is due: feare, to whom feare belongeth: honour, to whom honour pertayneth.

**W**hen S. Paule hath sufficiently told vs our dueties to the higher power, he descendeth from that particularity, and one sort of persons to a generallitie, how we should do our duties to al maner of persons. First generally he saith, we shoulde giue euerie man his due. Then numbzeth he certaine kinds and particulers of duties. Tribute we owe to kings and Magistrates, y must we faithfully pay, or els the with holders commit theft, & therefore Christ payed tribute.

Custom is the reuenues or profits that commeth by land, or trade of Marchandise, and in this point, faith must bee kept to all men, according to the lawes appoynted by the higher power.

Feare is due vnto God, the King, to parentes, and to all other of whom we be holpe in body or Soule, and so is honour due likewise. Therefore sayth



sayth the lawe, feare God, honour the King, honour Father and Mother. &c. 1. Pet. 2.  
Arise to a hoare hed. Saint Paul bre. Exod. 20.  
keth his disputation of dueties, and will tary no longer in the enumeration and numbring of the partes and particulars of dueties, but prefereth altogether to charitie in this wise.

Owe nothing to any man, but to loue one The Text.  
the other.

**A**s though he had sayde, what needeth it to write much of dueties, contractes, of buyinge, lendings, and such other lyke thinges? Let charitie be y rule of all these thinges, vnto y which, if the subiect submit himself, he will vse his higher power none otherwise than he wold be vled himself if he were an higher power: the higher power, the subiect none otherwise then though hee were a subiect himselfe, what so euer thing agreeth with charitie is good. What so euer agreeth not with Charitie, is euill. But many men can not tell what charitie is. And therefore it is no maruaille thogh al their doings be against

charitie. Charitie is a seruent desire  
& earnest study to do wel vnto al men.  
yea, euen with the hurt of him y<sup>e</sup> doeth  
it, if necessity so requireth, as S, Paule  
teacheth. And S, Ihon saith, chzist gaue  
his lyfe for vs, and we ought to giue  
ours, for our brothers. The effects, pro  
perties, and conditions of this charity  
Phil. 2. S, Paule sheweth, and saith, Charitie  
suffereth, wil not do euill for euill, lo-  
1. Ioh. 3. keth not her owne profit, charity will  
not conspire nor worke traiterously,  
but pray for them that persecute her.  
Thus S, Paule declareth y<sup>e</sup> we be debt-  
ours to keepe peace and quietnesse a-  
mong our neighbours, and to do al  
good as long as we liue. Saith maketh  
vs free before God in Chzist Iesu, cha-  
ritie maketh vs seruants to our neigh-  
bours for the loue of Chzist. S. Paule  
proueth by examples, that charity  
shoulde be the rule of all our doings  
with these words that follow.

The Text. For hee that loueth another, fulfilleth the  
law. For these commaundementes, thou  
shalt not commit adultrie, thou shalt

to the Romans.

not kill, thou shalt not steale, thou shalt not beare false witnes, thou shalt not desire and so forth, (if there be any other commaundements) they are all comprehended in this saying. loue thy neighbour as thy selfe.

**A** Wonderful commendation of charitie, that who so obserueth her, fulfilleth the whole law, meaning the law that appertayneth for the duety and offices to be done betwene man, and man. And not that any man can satisfie the law before God, sauing on ly Christ: no, nor all partes towardes man: for no man loueth his neighbour so seruently, as the law of God requirerh. Yet S, Paule saith we fulfil h law when we giue our selues earnestly & holy, as much as lieth in vs to work h law. And then our lack & imperfectiō, shal be profited and accounted ful and sufficient for Christes sake: he addeth yet an other cōmendation of charitie.

Loue hurteth not his neighbour.

**T**hat is to say: he that hath a Christi- Th. Text.  
tian

Christian loue can not hurt his neighbour. By this rule men may know whither they haue charity, or not: for in case we deminish y<sup>e</sup> goods of our neighbors, whether they be of his bodye e<sup>2</sup> his soule, or els of his possessions, honour, place, or dignitie. Or if we increse not these goods towards all mē if we may, there is no charity in vs. Or els, if we diminish not their euils and troubles, as we may, eyther if we doe the euils in any sort by our selues, or by other, we haue no charitie in vs. By this rule we may now know, whether we loue our brothers, or not: and duly examining our selues, we shall see how farre we be from charitie, and that it is an easie thing to speake and talke of charitie, and a very harde matter, to practise and lead our liues according to charitie.

For if we had as much charitie as we professe to haue, we should satisfie all the law, as S. Paule saith.

The text. *Therefore is loue the fulfilling of the law*

**M**eaning by the lawe, the second table

table of the ten Commandements, in the which is contayned the due tye and office of euerye man, to all maner of persons, of what condition soeuer they be. As for the law of the first table, which contayneth the religion of God, feare, faith, loue, prayer, obedience, patience, right vse of Sacramentes, with such other as appertayneth onely vnto God, and be the fountayne and originall of all good workes. For here his argument and state is to tell what men shoulde doe to men, and in the first table is declared what man should doe to God, fully and sufficiently, these two former partes, sufficiently declared by Saint Paul, he followeth with the third part of the chapter, which contayneth an exhortation vnto innocencie and honesty of life.

Because we know the season, how that it is The Text.  
time we should awake now out of sleepe.

**H**itherto S. Paule hath taught how christiā men should behaue the selues, not only towards y<sup>e</sup> publik person the

the King and Magistrate, whom they be bound to honor & obey: but also towards private persons, that beare no office whō they be bound to loue. And that the same obedience, to the higher power and loue towards all men, may the better preserve & continue, hee addeth now an exhortation to honest liuing, and Godly conuersation, which he taketh metaphorically, or by similitude of the time: saying, it is meete we should liue honestly now, for it is time, meaning by the time the season and time, wherein the grace of God in Christ Iesu, is preached and opened to the world, & which shoulde not giue vs occasion of wickednes and sin: but rather wake vs out of our sleepe, and to reare vs out of sinne.

Here mark what the Apostle calleth sleepe, and what to rise and wake out of sleepe. Sleepe is a stupor and deadnes of the minde that resteth, and is a sleepe in euil and mischief, and careth not for & law, nor wil of God, but wil follow religion of wil, phantasies, idolatrie, superstition, ignorance, and all  
vn



dragedly conuersatiō, without al feare,  
 feeling, or remorse of Gods displea-  
 sure. In this sleepe resteth al idolaters  
 obstinate, drunken, couetous, enuious  
 sedicious, traiterous, adulterous, sclā-  
 derous, proud, and negligent persons,  
 that feele not, nor repent not, though  
 they be sunke downe euen to bottom  
 and very dregs of these euils. Frō this  
 sleepe the gospel of Chzist prouoketh,  
 excitateth & stirreth, if obstinacy haue  
 not endured and made hard our harts  
 And would haue vs to correct & amend  
 our self, and idolatrical iudgement in  
 religion from our wils. to honesty and  
 obedience, and to a new life, that we  
 might be new creatures in the Lord,  
 and to be ready to all seruice and obe-  
 dience, both of God and his worde,  
 that wee might haue a true olde and  
 Patriarchall, Prophetical, and Apo-  
 stolical faith, like feare, like loue,  
 like obedience of the Magistrates, and  
 like charitie, towarde all men. For  
 all they that walke not in these ver-  
 tues, sleepe yet in their sinnes, and ne-  
 uer felt yet the light of the Gospell,  
 whose

whose meruaylouse nature and condition, S. Paul sheweth in the wordes that follow.

The Text. For now is our saluation, neerer then when we beleued.

**A** though he had sayd of congruence and decentnesse, it is meete that we should now liue honestly and Godly in all loue and obedience, for our saluation is now neerer vnto vs by the preaching of the Gospel, which saueth vs by Christe, then it was before time by preaching of the lawe or philosophy, when wee thought to bee saued by the ceremonies and workes of them. Of this text of S. Paul, we see what is the nature and condition of al men, that then they must trust and hope whiles they be in a false religion, so did the Iewes seeke to bee saued, and required iustice of the Lawe. So did the Pharises, and exalte themselves aboue Christe and his Apostles. Therefore, Saint Paul saith heere, then when we beleued, to say by the workes of the Lawe and the doctrine of men, we should be saued. But this sayth was an error and lye, for wee knowe

know our saluation to be by the preaching of the gospel.

The second, we learn of these words is, that onely the gospel sheweth and openeth vnto vs our saluation, and doth not deceiue vs, and therefore it is called the power of God, to all that beleue. Let vs therefore imbrace and receiue this only gospel obediently & thankefully, which the Lord willed his apostles to teach vnto al the world and willed that their successours shold doe the same, as they do neuer almost, the more pity. S. Paul tarrieth, and goeth forth with his metaphoze and figure, saying.

Luk. 24.  
Rom. 1.

*The night is passed, & the day is come ne,*

The text.

**T**he night is called the time of false doctrine and ignorancie, in which men liue naughtily vnpunished, wher as the true light, Christ and his word is not preached, there y gretest vertue is acompted vice, & vice acompted for vertue, & sinnes rebuked, are excused & extenuated. So is al true iudgement taken from the world, for in the night no man can iudg colours. In papistrý  
yee

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ye see matrimony iudged to be incest,  
the vse of Gods creatures fleshe & such  
like, to be heresse. Againe, manifest i-  
dolatry taken for the honoring of god:  
Monkery, for perfit life: Whoredome,  
for mockery, and not worthy a halfe  
peny pardon, &c. The day y<sup>e</sup> S. Paul spe-  
keth here of, is the time wherein the  
gospel of Christ is opened to y<sup>e</sup> world,  
the which bringeth not onely true do-  
ctrine, but also lyfe euerlasting. For  
Christ is the light of the world. If the  
Christ the very son and brightnesse of  
God, hath illuminated vs, we muste  
saith S. Paule diligently walk in him,  
and liue. an honest and vertuous life,  
as he exhorteth earnestly in y<sup>e</sup> wordes  
that followeth.

The Text. *Let vs therefore cast away the deedes of  
darkenes, and let vs put on the armour of  
lighte, as men walking honestly in the  
day light: not in eating & drinking, nei-  
ther in chambring and wantonnesse, nei-  
ther in strife and enuying.*

**T**his exhortation of S. Paul, consisteth  
in two partes, in the one, he shew-  
eth what we shold not do, in the other,  
what

What we should do.

The first, what we should not, exhorting vs to cast of the workes of darknes. These workes be the sinnes, we should be ashamed to do openly, and in the sight of the worlde: and so they be called y<sup>e</sup> sins of darknes, because they loue darknes, therefore Christ saith, this is the condemnation, y<sup>e</sup> light is come into the worlde, and men loueth darknes, beter then light: their workes were euil: euery man that doth euil, hateth the light, and commeth not to y<sup>e</sup> light, least his workes should be rebuked. Such workes pleasant vnto darknes, S. Paule here willeth vs to cast away. And y<sup>e</sup> thing that we cast away we haue not. As many therfore as tarry in these sins, as long as he taryeth, he is no Christian man.

The first thing that he exhorteth vs to do, is to put on the armour of light, that is to say, to worke good workes, of the which we should not be ashamed, neither before God, neither man: but boldly & honestly to walke in them. S. Paule calleth the first workes of a christian

Christian man armour, by the name of  
warre, because a christian mans life,  
is a perpetual and a continuall fight,  
and battell against the Devil, the  
world, the flesh and sinne: the crafts  
of the devil be maruailous subtle, and  
dangerous, in case our heartes be not  
wel fenced with fruites in Christ Je-  
su, and with feare we shoulde be ouer-  
come. And if he so do no remedy, except  
we repent, we shalbe the everlasting  
enemies of God, If in Christ we resist  
and overcome, we shal haue in him al  
the glory and honoz that he hath won  
in heauen for vs,

S. Paule anereth thre capital & dan-  
gerous euils, that we muste eschew,  
The first that we beware of inordinat  
eating & drinking, Here is the abuse  
of meates and drinkes forbidden, and  
not the meat and drink it selfe: From  
the which vices Christ himselte exhor-  
teth vs, and Esay the Prophet, and So-  
lomon in his Proouerbess.

Luk. 22.  
Esaï. 56. 28.  
Pro. 23.

The other Capital euil, is inconti-  
nent and vnchast liuing, by the which  
wordes, he condemneth al schoztation,  
adul-



adultry, and whoredome, and all vn-  
cleanlines. And in remoouing of these  
incontinences he commendeth chaste &  
pure matrimony betwixen man & wife.

1. Cor. 6.  
Ephc. 5.

The third capital euil that we must  
auoid, is strife and contention: against  
the which writeth *S. Iames*, the which  
riseth many times of the bitter zeale  
of him y<sup>e</sup> is admonished for his faults,  
against him that admonisheth. How  
much this vice is contrary vnto chari-  
tie, *S. Paule* sheweth, when he sayth, if  
y<sup>e</sup> one of you bite the other, take heede  
one consume not y<sup>e</sup> other. Where such  
contentions & strifes be, there is no cha-  
ritie, *S. Paule* after these euils retur-  
neth againe to that we shoulde doe,  
saying.

Cap. 3.

But put yee on the Lord Iesus Christ.

The Text.

**T**O put on a thing figuratiuely ta-  
ken, is exactly and studiously to fol-  
low and to pursue a thing. So he doth  
on *Hercules* person, that expresseth and  
sheweth forth the facts of *Hercules*. So  
to put on *Christ*, is to accomodate and  
apply our faith & works to y<sup>e</sup> example of  
his life & doctrine, as he byddeth vs to  
believe

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beleene, so to beleue: as he biddeth vs  
to worke, euen so to worke: and not to  
follow our own imagination. S, Paule  
concludeth the Chapter, with a lesson  
which we should auoyd and eschew.

The Text.

*And do not the cares of the fleshe, to fill them.*

**T**hat is to say, do not the thing that  
the fleshe swadeth and would haue  
thee to doe. neither liue not after the  
affection of the fleshe. This is the sum  
and conclusion of a Christian life, that  
we follow not the lustes and desires  
of our corrupt nature. The necessi-  
ties of our flesh, we must helpe,  
that it may serue vs, and not  
we it, as the Lorde giue  
vs grace to doe.

Amen.

